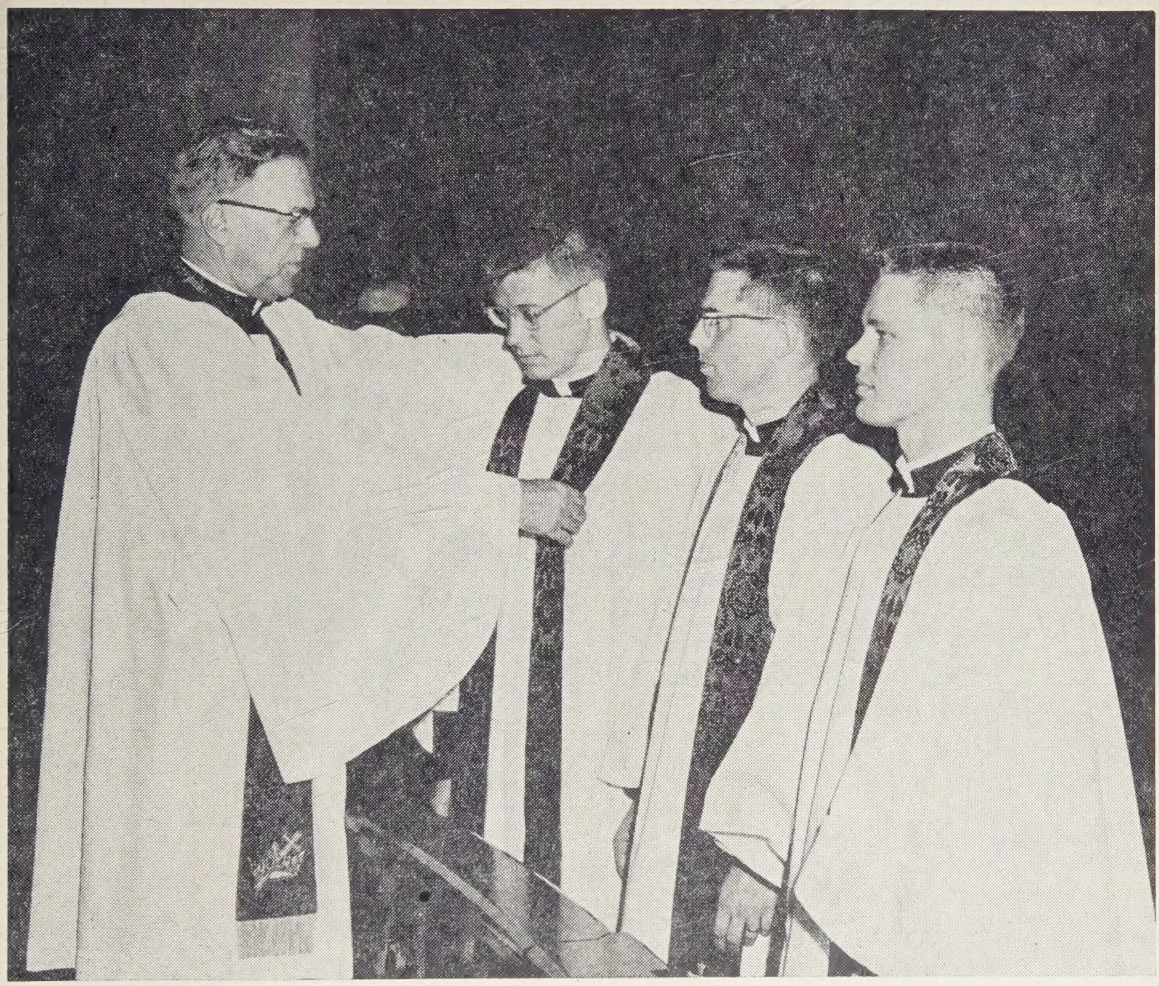
Lutheran Herald

June 24, 1958 • Vol. 42 • No. 25

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY



At Bethel Church in Chicago, District President Austinson ordains three sons of the congregation (see page 6).

*In this issue:*

• Words Into Type, Malagasy Fashion

• A Pastor Every 2½ Years

• Wisconsin Tornado

# LET'S "TANGIBILITATE"

Dr. Harold Yochum, president of Capital University, Columbus, Ohio, coined a significant new word this month when he spoke at commencement exercises at Wartburg College, Waverly, Iowa.

He urged the graduating seniors to "tangibilitate" the Christian values which they had learned in their classrooms.

The ability to "tangibilitate" is exactly what is needed today in the Christian Church in many areas of its life—the ability to make tangible Christianity's cross-centered faith. This means transferring into action the truths of Scripture.

Just such "tangibilitating" is demonstrated in three articles in this issue of LUTHERAN HERALD. In Madagascar, missionaries and Malagasy are "tangibilitating" their faith by turning words into type (see page 3). Turn to page 6 and read the story of Bethel Church in Chicago, a congregation which has sent nineteen sons into the ministry. Then turn to page 20 and read how one ELC pastor and his flock are ministering to the victims of a tornado which devastated their town.

These are only three examples. There are thousands of ways to do it. But let's all "tangibilitate."

W. H. G.

## In this issue . . .


**Cover**—A scene which is taking place at many ELC churches throughout the country — but Bethel Church in Chicago has something special to be proud of. See story on page 6.

**Let's "Tangibilitate"** 2

**Words Into Type—Malagasy Fashion** 3
No Church can long exist without the ministry of the printed word. This is the story of what the Church in Madagascar is doing at their publishing house, Imprimerie Lutherienne.

**A Pastor Every 2½ Years** 6
The associate editor tells the story of Bethel Church in North Chicago, which has sent nineteen men into the ministry in the last 47 years.

**Editorials**

**Lodgery**
The second part of a statement prepared by My C. Austinson, president of the Eastern District.

**Correspondence**

**Books in Review**

**For the Family Altar**

**The Church in Today's World**

**Within the ELC**

**Wisconsin Tornado**



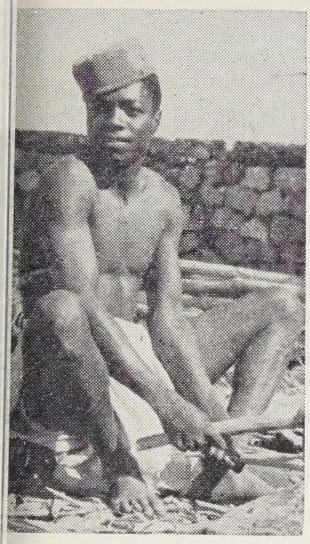
Lutheran Herald

Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA ROREM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South F Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. S scription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the post o at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publish House, Minneapolis 15, Minnesota.

# Words into Type — Malagasy Fashion

By O. G. Malmin



*No Church can long exist without the ministry of the printed word. For the Lutherans in Madagascar— 50% of whom are literate—the Imprimerie Lutherienne prints both books and periodicals.*

The ministry of the printed word seems to be about the same wherever it is carried on. The Board of Publication of The Evangelical Lutheran Church meets in the conference room at Augsburg Publishing House and goes through a lengthy agenda. Discussion ranges from planned manuscripts to books off the press; from the most intangible hopes to the most practical matters.

It is no different in the Lutheran Church of Madagascar. The Board of Directors of the Imprimerie Lutherienne (Lutheran Press) meets at the publication house in the capital city of Tananarive. And its members, too, concern themselves about the ministry of the printed word. That board, too, has to think about manuscripts and completed books; and also about the practical matters of equipment and making both ends meet.

Oh, to be sure, there are some differences. To the best of my knowledge, Augsburg Publishing House has never had to publish a Bible Concordance. Our brothers in Madagascar are neck-deep in that project. It will be a volume 720 pages in length, set in 5-point type, three columns to the page. Nor, presumably, will the ELC board be faced with the necessity of deciding for or against a special edition of *The Screwtape Letters* by C. S. Lewis. (Decision of the board in Madagascar: too difficult for our people; furthermore, it is "un-translatable.")

Yet, despite such superficial differences, the ministry of putting words into type is pretty much the same the world over. And it makes a fascinating story wherever it may be. It certainly is in Madagascar, as I hope this article will show. We are indebted to veteran missionary of the ELC Madagascar, the Rev. F. S. Hallanger, for a brief indoctrination in the devious paths of publishing, Malagasy style. He also furnished the pictures which illustrate this article.

First a little background. There are only three Lutheran missions on the island of Madagascar: the Norwegian Mission, whose home base is in Stavanger, Norway; the mission of The Evangelical Lutheran Church; and the mission of the Lutheran Free Church. The last two are, of course, based in the United States. Since the fields of the three are contiguous, without overlapping, it means that the Lutheran Church of Madagascar forms a solid block in the southern part of the island.

*View of the composing room. In addition to hand setting, there are two linotypes.*

*Below: Type-set pages are being readied to place in forms.*

*Below: the offset press. A larger press of the same type has been ordered. ELC missionary Kermit Roisen, production manager, is at the right.*

No Church could long exist without carrying ministry of the printed word. In Madagascar, tha always been recognized. It was not, however, 1950 that the Imprimerie Lutherienne, as it exists t was established. It is a joint venture of the three sions the Norwegian Mission owning one half, the three eights, the LFC the remaining one eighth. land on which the building stands was given by Norwegian mission. As for equipment, it will com favorably with a small printing plant anywhere in world.

Management and direction is in the hands of w people connected with the several missions. Ge manager is Mr. S. Jorgensen of the Norwegian mis He is walking in the footprints of his father, who aged the press of the Norwegian Mission for fifty y Missionary Hallanger has the title of editor, which cludes both books and periodicals. (During Ha ger's absence on furlough, his place is being fille another of our missionaries, the Rev. Laurel O. J son.) The third executive is still another ELC sionary, the Rev. Kermit Roisen, production mana

The rest of the staff is Malagasy—about 70 workr Most of them are Christians, some of them having converted after they began to work for the publica concern. Most of them have received their training the job." One has only to examine a few sample the printing which is being done to realize how competent they are. Surely, the day cannot be far distant when natives can begin to fill the top ex tive and editorial positions—another step toward goal of every missionary, a completely indige Church. Editor Hallanger's two editorial assistants the way, are Malagasy.

The range of production by Imprimerie Luther is fantastic. Fifteen books to supply the Church what it needs in its worship and training progra More than 30 school books, for use in the church sch Theological books—but limited to one a year. H such book is printed in 1,000 copies and it takes years to sell out the editon.

Fiction—that deserves a paragraph by itself. So-ca "novels" (actually short stories) are very popu Among the authors is one of "best seller" status. name is Rakatobe Andriamaro. About 2,000 copie his books are sold yearly. "Strictly Horatio Alger" s Editor Hallanger calls his work. One plot can, with little difficulty, make do for a dozen books: poor M gasy boy, abused and scorned, finds his way to Fra gets an education and makes money; returns in triu to his native village. But, Hallanger points out, the m tone is high, and people love the stories. And, on a great while, even the plot changes slightly.

Then there is poetry. The Malagasy language lends lf to poetic utterance. "Every one is a poet." Most the published poems are, as Hallanger puts it, "a mphleteering type," fables in verse. One of the most pular is *The Prodigal Son.*

Possibly most important of all is the periodical field. t less than four periodicals are actually published by Press. Especially interesting is the latest one to be ablished. It bears the title *Fanasina,* which means lt." I wonder if there is another Christian periodical the world with that name on its masthead. Yet is apt for a Christian journal. It is, of course, taken m the Lord's words, "Ye are the salt of the earth." The most interesting feature of *Fanasina* is that it the publication of *all* the Protestant groups in Madascar. After several years of planning, the first issue peared on Reformation Day, 1957. The present circuion figure is 8,000, which includes newsstand sales. ncidentally, how many church papers enjoy any newsnd sales? Very few, I suspect.) Of the 8,000, 3,000 pies go to Lutheran church members.

Not being able to read a word of Malagasy, I cannot ry well give an estimate of the editorial qualities *Fanasina.* But it's a fine looking paper. Printed newsper style, the two copies I have are four pages in ngth. Editor Hallanger says that it is necessary to ver a very wide range of content: secular news, both orld and island; church news, ditto; articles of general formation, ranging from Christian to agricultural; litorial expression dealing mostly with local subjects, nging from church and social problems to a Christian valuation of political questions. Such a wide range f content is necessary, says Hallanger, because the averge subscriber can afford only one paper. Subscription rice is the equivalent of $2.30 per year.

There is also a strictly Lutheran publication: *The Visitor* (Ny Mpamangy). Unofficial in character, it has circulation of 4,300. When it is borne in mind that serves a membership of 220,000, it will be readily understood that the coverage is "spotty." It appears monthly at a cost of sixty cents a year. Naturally, its content s a good deal more specialized than *Fanasina:* devoonal material, sermon helps (published two months n advance of the time the particular text is to be used), nd "theological" articles (pitched to about junior high chool level, says Hallanger).

Then there is a young people's paper, actually interenominational, although published by the Press; and Sunday school paper. Both have limited circulation.

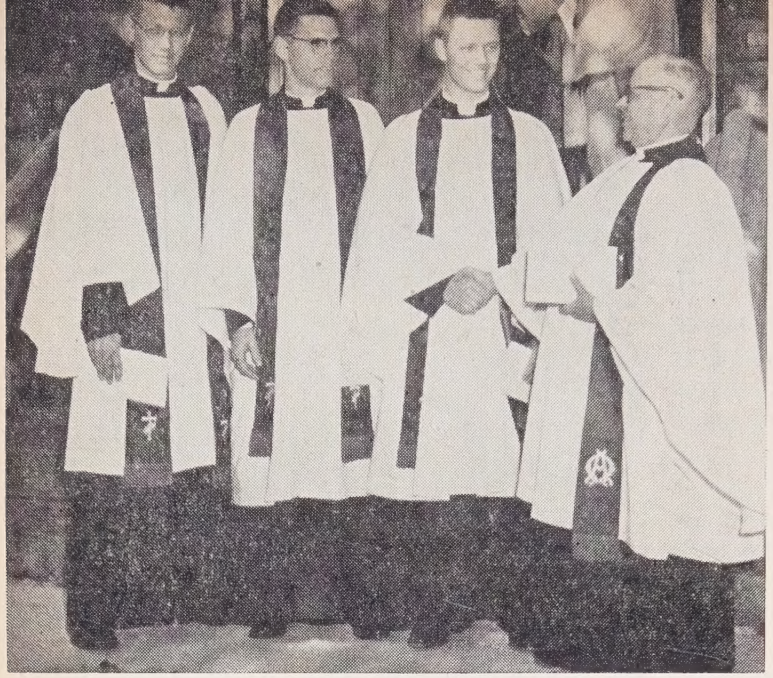
I asked Missionary Hallanger about the literacy rate n Madagascar. He replied that, for the island as a whole, it is rather low. However, as far as Lutherans re concerned, the rate is extremely high—more than

(Continued on page 13)

*A section of the bindery, stitcher in the foreground.*

*He seems to enjoy working with the 2-wire stitcher.*

*Below: Editorial staff of "Fanasina." Standing at the left is acting editor Johnson.*



The Rev. Joseph Shefveland, who confirmed the boys, congratulates (left to right) James Burt Richard Larson, and Stanley Satre. Other sons o congregation who have been ordained into the try are:

Edward Ellefson (deceased)
M. Lyle Halvorsen—1911
O. R. Arthur Tollefson—1922
Rudolph Ofstedal—1924
Eberg E. Tollefson—1928
Elvin S. Tollefson—1928
Albert Iverson—1930
Raymond C. Reinholtzen—1932
Edward W. Wilson—1933
Herbert Amundsen—1933
Einar Oftedahl (Presbyterian Church)
Gordon Tollefson—1941
John R. Reitan—1949
Robert Bergeson—1952
Norman Bergeson—1956
Harold Reitan (Congregational Church)

Photos by Leonard G. Olson, Chicago

*Since 1911, Bethel Church in North Chicago has sent into the gospel ministry . . .*

# A Pastor Every 2½ Years

By William H. Ge

The scene on Sunday afternoon, June 1, in Bethel Church, Chicago, was very much like the scene being enacted in many another church this month as young men from seminary senior classes are being ordained into the ministry.

It is always an impressive day in the life of a congregation when a son returns after receiving his training to be commissioned by his church to a life of full-time service. Here at Bethel, too, it was an impressive day, full of spiritual meaning.

Three young men who had grown up in this church were being ordained: James Burtness, Richard Larson, and Stanley Satre. Proud parents, relatives, and friends were on hand to join in the prayers of the church for God's continued blessing on these young men. The pastor who had confirmed them, the Rev. Joseph Shefveland, now serving a church in Rochester, Minnesota, preached at the morning worship and participated in the afternoon ordination. Three of the other sixteen sons of this congregation who are in the ministry returned to take part.

It was a day for reminiscing and for thoughtful reflection on the part that many of the people of Bethel Church had played in making this ordination service

Learning how to balance a coffee cup and lunch plate wh visiting with parishioners is part of a pastor's training. Here t Rev. Robert Bergeson of Northfield, Minn. (right), instructs t Rev. Stanley Satre, center, as The Rev. Norman Bergeson Heron Lake, Minn. (left), looks on.

ssible. Some of it was expressed in the morning
mon, some of it in a greeting that was brought by
Rev. Raymond Reinholtzen, who was ordained at
thel 26 years ago, some of it in the greeting from a
mer Sunday school leader at the afternoon reception.
But perhaps for the members of Bethel the most im-
essive part of the service were the brief words of
preciation spoken by the men themselves at the con-
ision of the ordination service.

In everything that was said and done at Bethel's or-
nation service, worshippers were reminded of the
ct that here was visible evidence of the call which God
tends to Christians to serve him. Here was evidence
at in an extraordinary way this call of God to full-
ne service has crystallized often in the minds and
arts of men at Bethel.

Since 1911, nineteen sons of Bethel have entered the
spel ministry. Two of them are now in churches
other denominations. The rest, except for one who
ed, are on the clergy roster of The Evangelical Lu-
eran Church.

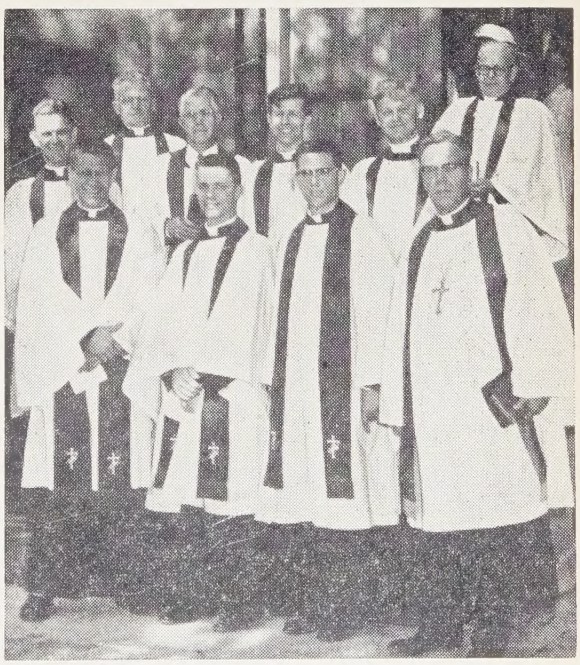
How did this happen? What explains this roll call
pastors from one congregation when many churches
ave produced none or very few clergymen? Perhaps
ese questions are impossible to answer, as any pastor
nows who has tried to analyze his own call into the
inistry and tried to write it down before ordination.
Jo one can really analyze the working of the Holy
pirit who is the One who "calls, gathers, and enlight-
ns." Yet one cannot help but ask if there are not some factors in the history of Bethel Church that have helped to produce these pastors.

The three "vitas" (life stories) which appeared in the bulletin of the June 1 ordination service give some clue as to how these men analyze their own experiences. Three different words were used by these men to describe their call, but perhaps they are synonymous. "Intermittently," "frequently," and "gradually" are the words these men used. This would seem to testify to the fact that through the continuous week-by-week ministry of Bethel Church, these men were confronted with the call of God to serve Him.

Each of the men pointed to a time when this call crystallized in action which led them to enroll at the seminary for training, but all of them testified to the influences all through their lives which led them to the final decision.

The call to the ministry for these men came through home and church influences in quite ordinary and natural ways. This also is the testimony of the other men who have come from this congregation. And as one looks at the program of church work in which Bethel has been engaged, one finds nothing particularly different about it. Perhaps its steadiness is its most outstanding characteristic. Pastoral ministries have been longer than average, making possible more permanent influences on the lives of young people.

Throughout its history Bethel has been an active congregation in the inter-church life of Chicago and the synod. Among those who founded such Chicago institu-



Four deaconesses from the Lutheran Deaconess Home and Hospital in Chicago were on hand to congratulate the new pastors whom they had known as boys in Bethel Church. They are shown visiting with the Rev. and Mrs. Stanley Satre. Right: Participating in the triple ordination service were, left to right, front row: the three ordinands, James Burtness, Stanley Satre, and Richard Larson, and Dr. Myron Austinson, president of the Eastern District, who performed the rite; back row: the Rev. Norman Bergeson and the Rev. Raymond Reinholtzen, sons of the congregation; the Rev. Talbert Ronning, pastor of St. Timothy's Church, Chicago; the Rev. Vernon Faillettaz, pastor of Bethel; the Rev. Robert Bergeson, a son of the congregation; and Pastor Shefveland.

The Rev. and Mrs. James Burtness (center) show their young son Stephen the font where Pastor Burtness was baptized. With them are Pastor Burtness' parents, Mr. and Mrs. Harold Burtness.

tions as the Lutheran Deaconess Home and Hospital, the Lutheran Children's Home, and homes for the aged were many members of Bethel.

This spirit of outreach was evident in other ways in Bethel's early history too. Three other Chicago congregations are the result of the work of Bethel and some of its members: St. Timothy's, where a Sunday school was begun in 1899; Our Saviour's, organized in 1909; and Edison Park, organized in 1926.

Several leaders in synodical affairs have come from Bethel's rolls, too. In the past, members have served on the ELC's Church Council, the Board of Trustees, and the Board of Charities.

This concern for others, this sense of responsibility, no doubt influenced the general tone of the congregation and helped lead men to give their lives in full-time work.

But many congregations have had this type of leadership and interest and have never produced a pastor. Something more must be needed. A key to this "something more" can be found in the congregational minutes of Bethel nearly forty years ago. Right after World War I, Bethel established an "educational trust fund." Interested members of the parish contributed to the fund, which was to be lent to young men and women of Bethel who wanted to attend the colleges or seminaries of the Church. Some of the funds were lent and some given, but this financial aid made possible the education of some of the sons of Bethel who might never have been able to attend college and seminary without it.

Another fact explaining the large number of ministers from Bethel is, without question, the influence men have had on each other. As the men have c back from college and seminary for vacations and v they have talked to their younger brothers and fri and helped to lead them along the same path. As looks at the roll of pastors and the dates of their ord tion, one can see a "bunching" of dates which w indicate this type of influence.

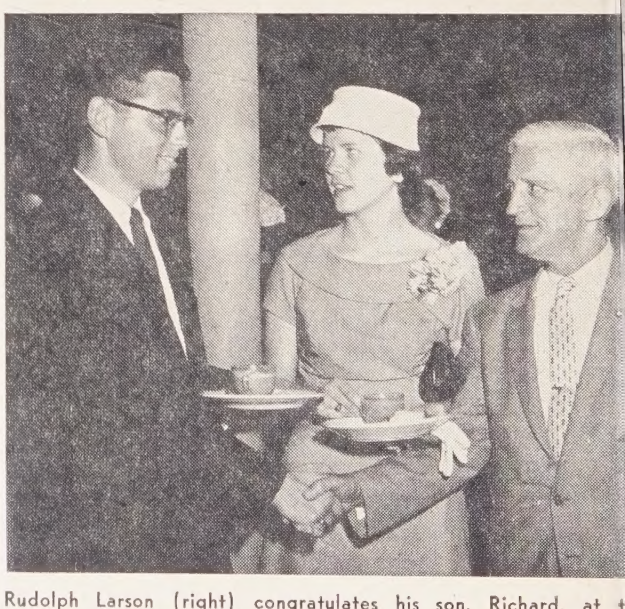
This year's triple ordination is somewhat of a cli for Bethel's pastor-producing record. In a sense it also represent the climax of a period of history for congregation. For Bethel is a changing inner- church. It is one of seven ELC churches and ten chu es of other Lutheran synods in the Logan Park-H boldt Square area of Chicago.

Most of these churches were established when city was young: 60 to 80 years ago. In that day area was heavily populated with Scandinavian German immigrants who filled the many Luthe churches to capacity. Bethel, one of the most s stantial of the many Lutheran church buildings, erected in 1907. Around the corner is Saron Luthe Church, an Augustana Synod congregation of the sa age. Down the block in the other direction is Ch Lutheran Church and parochial school, belonging the Missouri Synod.

This heavy concentration of churches matched concentration of Lutherans in the first and second g erations in the area. But this is no longer the situati The area is now heavily populated with people of nationality backgrounds, many of whom have ot church affiliations.

The second generation of Bethel members held on their inner-city church membership, even though t

(Continued on page



Rudolph Larson (right) congratulates his son, Richard, at t reception after the ordination service. Looking on is Mrs. Richa Larson.

# Editorials...

## Why We Evangelize

When represenatives of the Presbyterian Church in e USA and the United Presbyterian Church of North merica met recently in Pittsburgh to unite, they pref- ed their constituting convention by a joint Evangelism Conference. Two of the speakers seem to have gotten down to cases in a remarkably clear and Christian manner. Together, they gave about as fine a characterization of the real essence of Christian evangelism as one will meet.

One speaker was a South American: the Rev. Jose rges Dos Santos, Jr., moderator of the Presbyterian hurch of Brazil. He addressed himself to the fundaental purposes of evangelization. Said he: "The preachg of the Gospel is not to increase the membership of e churches—this is utilitarianism—but to promote the owth of the Church." He drew a valid and highly imrtant distinction between "the Church" and "the urches" in these words: "We need churches, but ir aim is the Church. We build the folds for the re of the flock."

Another speaker, Dr. Addison H. Leitch, spoke about sic Protestant concepts. A church begins with a "conssion," which leads to a "commitment." This creates "communion," and out of it comes a "community," "culture." He sees the weakness of Protestantism to e in the fact that it "breaks down in the progression om communion to community." This means that it nds toward "autoism or individualism." If Protestantm really has as one of its fundamental beliefs the priesthood of believers," he went on, it should imply ith that "the Protestant Church is wherever the Chrisan is—on the school board, in the coal mine, the store, r government."

f the brand new United Presbyterian Church in the JSA, which was constituted the day after these words ere spoken, took them seriously, this newest member f the family of Protestant denominations is off to a ood start. It will mean that the 100 new churches year which are planned for the next ten years will e built by genuine evangelism, not as a scramble for ew members, the more the better.

Reading these statements leads one to look back on he past decade and a little more in the history of ur own organized evangelism. True, evangelism has been of the warp and woof of our Church as long as it has been in existence. However, as far as organized work —that is, evangelism as a formal part of the program of The Evangelical Lutheran Church—is concerned, it received a new impetus something over a decade ago.

By and large, we believe that our Church has been led along the right paths. We do not know how long it is since we last received a glowing report of a "successful membership drive" in some congregation, one whose success was attested by the fact that the "losing team" entertained the "winning team" at dinner (with the former eating the lowly bean, the latter the exalted steak). Yes, believe it or not, we did once hear of such a happening in our circles! But not for years and years. The emphasis has been far different for many years. All of the credit, obviously, does not lie with any certain department or group of people. In part it is due to a maturing process which goes on all the time. But not a little of it does go to those whom the Church has placed in charge of its evangelism program.

Strangely enough, the sort of evangelism our Presbyterian brethren spoke about in Pittsburgh *does* bring permanently the sort of results which the superficial "membership drives" can attain only temporarily, if at all. There is a certain irony in the fact that, as a denomination matures in its understanding of its mission to evangelize, it *does* begin to grow more rapidly. But this sort of growth is due to the inherent power which lies in the Gospel.

As the day of our own union approaches, we covet for our new Church an experience similar to that which occasions this editorial. And we believe that the possibility is there. Reread Pastor Ofstedal's article in our issue of two weeks ago: "Our Year of Jubilee." Add to that the report of the special sub-committee on the Year of Jubilee which is being submitted to the conventions of the uniting Churches. You will probably conclude that we have the germ there of a spiritual effort which will usher in our new Church with an emphasis on evangelism which will carry it far.

Not least do we hope that the concept of the Church which Pastor Dos Santos emphasized will become more fully understood. Perhaps it is to be regretted that we use the word "church" in so many ways. Be that as it may, we must never lose sight of the fact that the word "church" basically refers to the Communion of Saints, the fellowship of all believers. Ultimately, it is that we are called upon to build.

## How Celebrate?

A member of a congregation which is about to celebrate a significant anniversary raised an interesting question the other day: Isn't there some more vital manner in which a congregation can observe an anniversary than the traditional "old home" method almost universally used? Perhaps this is a thought worth considering.

We would not be happy were the "homecoming" aspect of anniversaries to be done away with. That surely is a time when the sons and daughters of the congregation should be encouraged to return to their spiritual home of other days; a time, too, when the pastors who have served over the years should be invited back. To us that is a most important part of anniversary observances.

Nor would we like to see the historical character of the festival minimized. Always admitting that too much history can act as a dead hand, the fact remains that we tend to forget too often the lessons history teaches. So let there be emphasis on "the rock whence ye were hewn, the hole of the pit whence ye were digged."

But what beyond that? We have often felt that the psychology of building up to a single day or a single week of festivities results in an anti-climax when the visitors have left and the daily life of the congregation resumes. What could be done to make the anniversary observance of a congregation more meaningful?

We are here chiefly interested in asking the question and in soliciting answers from our readers. Has your congregation tried anything different? Do you think it should? Could we take a leaf from the book of colleges and universities, which incline to designate a year rather than a week or a day? Are there lessons to be learned from the plans being made in connection with the forthcoming union, plans for a Year of Jubilee? Should there be a special evangelism effort in the congregation? What about a year of special Bible study? And perhaps a special financial effort, for others rather than for ourselves? Have you any suggestions?

## An Ominous Shadow

A coming political event has cast a somewhat ominous shadow before. This took place Sunday afternoon, June 1, on one of the several "panel" programs currently appearing on television. The subject had to do with whether or not a Roman Catholic should be elected president or vice-president of the United States.

Participants favoring such election were a prominent Episcopal clergyman and a Roman Catholic Congressman; opposing were the president of one of America's great theological seminaries and the executive director of a group which works for complete separation of Church and State. Moderating the panel was a well-known television personality. Following the panel, newspaper men participated in a session at which the panelists answered questions.

The performance itself left much to be desired. The moderator was violently partisan. The proponents dealt in generalities which glittered brightly but failed to get to the heart of the problem. It seemed to us that the opponents did a little better, especially the theologian; but we may have been prejudiced. Our reaction to the entire performance was decidedly negative.

Yet the shadow was there—an ominous shadow. The possibility certainly exists that one of the major political parties will choose a Roman Catholic as its candidate for one of the two top positions. If that proves to be the case in the next presidential election, the shadow will have become substance and, for the first time since 1928, the political, ideological, and (in part) theological differences between Roman Catholic and Protestant will be debated on a national scale.

Some of the memories of the 1928 campaign rise again to plague the sensitive Christian. Actually, we have never been sure how much Al Smith's Roman Catholic connections contributed to his defeat in his race for the presidency; many other elements entered in. But that that campaign created ill will on both sides, that there can be no question.

Ordinarily, this would not be the time to discuss the matter; the next campaign is two years away. However, a telecast such as the one we referred to shows that the question has already become real. And that is not an isolated instance. Shortly before, Mike Wallace interviewed Dr. Reinhold Niebuhr and devoted several questions to the same subject. (Niebuhr, by the way, saw no reason why a Roman Catholic should not be elected to the presidency.)

At the moment, all we have to say is this: We can but hope that the shadow will be dissipated, that neither party will nominate a Roman Catholic. If our hope proves to be vain, we will substitute the hope that Americans on both sides will carry not only their Christian convictions, but their Christian sensitivity as well, into the discussion. What we mean is chiefly two things. First, that under no circumstances must this question become principally *political;* if a person believes that a Roman Catholic should not be elected to the presidency, then that person's opposition must have no connection with a particular political party. And secondly, that no one on either side must stoop to the sort of tactics which were too common in the 1928 campaign. One does not have to scratch very deep beneath the surface of American life to discover a layer of religious intolerance and mutual distrust. Brought to the surface and spread across the face of the nation, that sort of thing can be very bad.

# Lodgery

*Part II of a statement prepared by Myron C. Austinson at the request and with the approval of the Church Council of The Evangelical Lutheran Church.*

When the teachings and declarations of Masonry are summarized, they teach a tolerance of all religions, with no one of them being supreme. Were it to insist on one supreme faith, it would thereby convict itself of intolerance. In its teaching, there is no final and absolute truth. Truth is made to appear to be on friendly terms with contrary teaching. In this fashion, Masonry dreams its dreams and deludes itself. In Masonry there is no final truth. "What is truth to one is not truth to another" (Morals and Dogma, page 165).

On the basis of evidence which is found in Masonic writings, it must be presumed that Jesus Christ is not recognized as the Savior of the world. He is neither more nor less than the equal of others who have taught and lived well. Masonry does not accept the clear and specific teaching of Scripture: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:16-19).

While Christianity is to the Christian believer the only way, the creed of Masonry considers it to be but one of several good ways, all of which end in the final abode of bliss.

While the Bible says, "There is none righteous, no not one," Masonry teaches that men may through their own righteousness find the reward of peace here and now, and everlasting life hereafter. To the Christian believer, this is a terrible delusion because it violates the very heart of the Gospel.

While the Bible declares unequivocally that "no man cometh unto the Father but by me," Masonry points to many paths, and looks upon Christianity as only one of several paths from among which to make a choice.

While the Bible teaches that "he who honoreth not the Son honoreth not the Father," Masonry speaks of toleration, and deliberately removes the name of Christ from Bible verses, hymns, and prayers used in worship.

Therefore it is evident that one cannot accept the claims of both Christianity and Masonry, because they are opposite. One or the other must be wrong. One or the other must give way, because their teachings are contradictory.

The tragedy is not that the teaching of Masonry is not clear and specific. The tragedy lies in the inability of people who accept and believe the teachings of Christianity to discover that the religious teachings of Masonry dilute the Christian faith into deism. An examination of Masonic teaching can lead to no other conclusion than that it rejects the claims of Christ and the Bible. The Christian faith is founded upon the life and teaching of Jesus Christ as revealed in the Holy Bible. Many who profess faith in Christ as Savior are being slowly deceived as they continue their study of Masonic falsehood.

The claim made by Masonic apologists is that they are not teaching religion. *They base their claim upon their insistence that there is no teaching of a Masonic religion, since there is no insistence on a particular creed.* Masonry teaches: *No one religion is more important than any other!* Therefore, it rejects the claims of Christ and condemns to hopelessness all who have placed their sole hope in Him. For who is more hopeless than one who has placed his trust in a god who is not the only God?

To be fair, it must be pointed out that there is a difference between what Masonry teaches and what some Masons believe. Therein lies much of the problem. While we cannot insist that the Mohammedan must use our Bible, it does become an offense to enlightened Christians who understand the exclusiveness of Christianity when Christians are joined together with Moslems and these call one another "brothers."

Spelled out very precisely, the problem which faces the Christian Church is that of getting across to its laity the basic difference between Masonry and Christianity. Masonry speaks of love, kindness, tolerance, justice, goodness, mercy, compassion, and the like, and asks, "How can this be evil?"

While it is not difficult to prove Masonry's guilt from the pens of its proponents, it is far less simple to make many Christians see and understand how Masonry ultimately destroys the need for Christ because its philosophy is that of righteousness by works. In effect, it denies the awful reality of sin, and the price which God had to

pay in order to redeem man from the consequences of his sins. When a man faces up to the claims of Christ upon his life, it would seem inevitable that if Christ is first in a man's life and devotion, then Masonry would have to be rejected as nothing less than a skillfully perpetrated fraud.

It is not for us to say that Masonry is not strong because of its religious emphasis. Its teachers are comrades in faith with the Athenians to whom Paul said, "Men of Athens, I perceive that in every way you are very religious." Masonry permits the worship of every God at its altar. It might well inscribe on every Masonic altar the words the Apostle Paul used to describe the deism of Athens: "To an Unknown God." The One whom they worshipped as unknown, Paul proclaimed to them.

Of all the people whom Paul tried to reach, none were more difficult to gain for the Kingdom of Christ than these whom he perceived to be "very religious." Until there is a recognized need in the heart and soul for Christ the Redeemer, one can be satisfied with the godly feeling which belongs to the tolerantly religious.

It is easier to spell out the problem than it is to discover how to deal effectively with it. The easiest way to handle this issue is for the Church to deny membership in the body of Christ to those who hold to lodgery's doctrine of deism. *But this is not the evangelical approach.*

The church member who is a nominal Christian and is not well indoctrinated in the Christian faith often fails to note the difference between Christianity and the doctrines of Masonry. An additional fact is that the vast majority of Masons do not know the dogmas of Masonry well. How can a man distinguish between two different sets of doctrines which are at variance, when he does not know either one well?

Another difficulty is that we are dealing with emotional reactions which do not yield easily to basic truth. When the Christian pastor approaches one of his parishioners about the problem of Masonry, the mind often is quickly closed by deep resentment. No man appreciates the implication that he has missed noting the difference between the two different philosophies. When a man has been a Mason for a decade or two and has been a church member at the same time, and has not discovered the basic and fundamental difference between the two, he deeply resents the implication that he is not well enough informed to have seen for himself the contradictory teachings. The problem of saving face becomes nearly insurmountable. It is not only the Chinese who are concerned about saving face! A vast amount of grace is required of one who would truly serve the Lord well if he is to admit that Masonry must be in error when it fails to recognize Jesus Christ as the only Lord and Savior.

Masonry makes a strong appeal to grown men because it recognizes that most men are boys at heart. For example: no boy can be a Boy Scout long enough to run out of an opportunity to work for more and more badges and honors. The Scouting program would fade and die if it were not for the incentive which it provides to struggle on and on for more and more recognition. Masonry provides for grown men the opportunity to go up the ladder step by step—to the highest degree in the Scottish Rite; or to the top of the heap in the York Rite. From bottom to top there are a multitude of degrees to be performed, each with its honor and each with its recognition. In addition to these two main arteries of Masonic traffic before one achieves the "ultimate honors," as one man declared when he had reached the summit, there is also the American Rite with a journey as a Knight Templar, and the Mystic Shrine.

Masonic ceremonies are beautiful, and surely there is inspiration in the glory of Masonic trappings if we were to believe what we have seen through the colored pictures published in *Life* magazine. Aged men serving as State Grand Masters, all dressed up in their little white aprons; Sovereign Grand Commanders decked out in outfits like kings of old; Most Eminent Grand Masters wearing plumed hats and seated on gilded thrones; General Grand High Priests standing between glittering pillars. All this appeals to aging men who want to be boys again!

Many a man who doesn't receive much recognition in his daily life can come down to the lodge hall and stand guard at the gate, serving as tyler, determining who gets into the lodge and who stays out. You don't have to be the biggest man and the smartest man in town to be a big man at lodge. If a man is pushed around at work all day long, and is married to a woman who tells him what he must do when he comes home, after a day's work at shop or factory, he finds the rest of the week at the lodge meeting where at last he can be somebody! Not all of this is bad. Masonry can do something for the individual. It fills a gap in the lives of men who are not what they wish to be—until lodge night rolls around.

Masonry's opponents say, "It is a waste of money." Perhaps it is, but a man isn't going to love anything which doesn't cost him time, talent, and treasure. Many a man says, "It is worth every cent it costs me." Wives who have no interest in lodgery and have no connection with it except through their husbands say, "I look at it this way: when my husband is at lodge. I know he is not at the tavern; between the two, I'd sooner see him at lodge."

How can we give an effective testimony against

philosophy which has in it much that is good, but which teaches ideas and ideals which are contrary to our blessed faith as Christians?

Shall Christian pastors testify against this false teaching in the pulpit? Some have done so, and not without success! Yet there are those who declare: "This accomplishes nothing except to drive men away from the house of God, thus depriving men of a chance to hear the Gospel because of aroused antagonism which keeps them away from Christian worship." It is difficult to do much for a man whom one has offended to such an extent that he no longer chooses to occupy a pew on Sunday morning. One cannot win friends and influence people by beating them down in a one-track argument. One of the handicaps imposed upon sermonic treatment is that this method does not provide for give and take, for questions and answers, which a discussion of this problem demands for most effective handling.

An effective medium is personal testimony. However, this method is ineffective until real rapport has been established between a pastor and his people. This method is not effective when and where very brief pastorates prevail. It requires real friendship and understanding on the part of the pastor and the individual concerned, and a high degree of pastoral ability, to bring a man close enough to his Lord so that he will be able to see the errors of Masonic doctrine.

Many a man will say to his pastor, "You have seen my Masonic button. The lodge doesn't mean a thing to me from the standpoint of religion, but it does help me in my business. I never go to lodge oftener than I have to in order to maintain my standing."

I have provided no simple and easy answer. Nonetheless, I am convinced that Christian love and a deep concern for the souls of men become the driving and motivating forces which enable us to sit down with our fellows and talk with them about their souls and their relationship to their Savior. When a man has settled for himself the issue: "What shall I do with Jesus?" and has answered that Christ must be first in his life, the battle is more than half won. There will be no great spiritual victory as long as a man wants to keep one foot in one camp and one in the other. This is a hard test, but there is no other way. The One with whom all of us must sooner or later come to terms is the Lord Jesus Christ who shall "come to judge the quick and the dead." He is either Lord of all, or He is not Lord at all.

Jesus Christ cannot consent to being one of many gods.

Therefore, we come back to this question: "What think ye of Christ?" The answer must be clear and specific: Christ is our Savior; He must save according to His claims, or else He must be thrust aside and His claims denied.

## A PASTOR EVERY 2½ YEARS

(Continued from page 8)

moved to the suburbs. But, quite naturally, the third generation takes a more practical view. As a result of this fact, all of the churches in the area have experienced a declining membership and influence.

Bethel and the other churches of the area are trying to take a realistic attitude toward their future. Recent years have seen a much more community-centered ministry, with the result that present leaders of the congregation, as well as a good percentage of the membership, live in the neighborhood.

At the same time the congregation has been asking itself some searching questions. A recent offer from a Russian Orthodox congregation to buy the Bethel property made them stop and ask whether they ought to continue, with three Lutheran churches in as many city blocks. They have decided to stay and to minister to their community in as imaginative a way as possible, removing any nationality or social barriers that may still exist.

This change in emphasis within the congregation has been made enthusiastically, with little resistance, and proves again the deep sense of outreach which has always characterized Bethel. Although traditions run deep at this church, Bethel is not averse to change. As an example of this, the congregation was one of the first in Chicago to use the new Service Book and Hymnal, including the new liturgical service.

With the entire inner city of Chicago in the present state of change, no one is at all sure what the future eventually holds for Bethel Church. But in spite of this there is little pessimism. Whether the congregation continues as is or eventually merges with another Lutheran church or drops its identity and becomes part of several parishes—none of these things really matters. The dynamic spirit of evangelism which has produced nineteen pastors among these people in 47 years will not be lost.

---

## WORDS INTO TYPE

(Continued from page 5)

50% in fact. This is due, of course, to the fact that the missions carry on intensive educational work. It is that high rate of literacy, obviously, which accounts for the broad activities of the Press.

Ambitious plans are announced in the minutes of the most recent meeting of the Board of Directors. More equipment is constantly being added. Additional titles are being planned. Like its counterparts the world over, Imprimerie Lutherienne is completely absorbed in the task of putting words into type, transferring the type of paper—and thus spreading the Word through the use of the printed word.

# Correspondence

## She Likes the Cover

►Thanks for the fine cover by Mails on the Seminary issue of LUTHERAN HERALD. We appreciate that you use original covers, thus giving encouragement to our own artists.

MRS. SIMON ELNESS
Garfield, Minnesota

## Who Can Know

►On page 5 of the May 27th issue of the HERALD I read, "He sleeps in the comfortable keeping of the Lord of Hosts." Reference is to the unknown soldier and it is asserted that we know this. How do we know? When we do not even know who the man is we certainly cannot know that he was saved with such certainty that we dare to list this with what we know. This, I think, falls within the realm of chauvinism. The State did not say this.

This is what the State said: "The selflessness of all our fallen heroes of the Second World War who, in courageous defense of the ideals of democracy against aggression, gave their lives to preserve our noble heritage." This was simple, direct, and honest. The State did not contribute to the cult that holds that a man is assured a sleep "in the comfortable keeping of the Lord of Hosts" because he died for his country. The Church should not either.

(The Rev.) ERLING H. PETERSON
Midland, Texas

## The New Liturgy and Hymnal

►I must say I am one of those who have not yet learned to like the new order of service.

I feel that we have no reason any more to criticize the Roman Catholic Church as our new service certainly favors the Catholic Order of Service and the tune to one of the hymns that was sung sounded like a Catholic funeral prayer. I also feel that we old-time Lutherans don't have to be given sarcastic remarks because we say we don't like the new liturgy. The remark sounded like "Do as I say whether you like it or not." I don't really think the Lord is going to say you have to learn to like it. To those who do like it I say, "More power to them," and wouldn't it be better to say to us, "We hope you learn to like it."

There have been many changes in our Church over the years and we have accepted them, but our memories still go back to what seems near and dear to us. And we don't expect the new generation to feel as we do. However, since education is simply the result of the experiences of those who have gone before us, let us not discard those things which have proven basically sound just because we want a change. Change is not necessarily progress until the change proves its merits by us. We are willing to go along with the changes in our Church as long as they are basically sound and necessary. But let us not have a dictatorial voice from the pulpit telling us what we must do.

MRS. JOHN MARKING
OWEN, WIS.

## Yes, Why Not?

►I surely agree with your editorial of May 13, "Why Not Follow the Book?" It seems as though every ELC church I have attended has altered the service in some way so that it is impossible to be at ease in trying to "follow the book." And many times, in my own church here in Southern California, there is an abrupt change in the worship service that is confusing and surely detracts from the beauty and solemnity of the service. And how often visiting clergymen have been embarrassed over these changes!

With a common hymnal in use in many synods, "Why not follow the book?"

NAME WITHHELD

## The Doctrine of the Word

►I can think of nothing more sorely needed today than a thorough investigation and presentation of the Doctrine of the Word of God that would have confessional status in the Luth an church. We claim to be a Bi based Church, yet there is confus as to the definition of the Bible the proper use of it. This is quite dent when one considers that pe are able to take sides in a probl with each side using the Scripture support their position as the right and at the same time calling their position names which would better placed on the religious scrap heap. both sides are men of personal co cration to Christ, men of intellect and theological acumen, and men w have a vast store of Biblical kno edge.

We hear much about the "Bible o dient" Christians, about the "sole thority of the Bible," and much use chapter and verse to buttress a positi either real or imaginary—all this a yet confusion as to the whole conc of "The Word of God." We may be able to solve the whole questi but I think we can go a lot fart than we have gone in this matter. Su a confessional position may help fut generations of Lutheran Christians arrive at a position which is more accord with revealed truth.

(The Rev.) LEIF MONSON
Irwin, Iowa

## Reduce or Move

►I have sinned so often myself th it is only because I have now decid to mend my ways that I dare ask f space for this letter. It has to do wi how to sit in church. Is there som thing especially sacred about an ais seat? Sunday I chanced to come church a bit late—during the la strains of the prelude, in fact. Only few seats left, none of them on t aisle into which I could slip uno trusively. A good lady of much mo than average corpulency barred m way. What to do? Climb over, o viously. This I did, with such groa ings as accompany the movement of not-so-slender male over the obstac of not-so-slender female who insiste on keeping her aisle seat. So here my resolve: from now on, either I r duce, or take my place near the cent of the pew, leaving the aisle seat f the late comer.

A CORPULENT MEMBER

# BOOKS *in Review...*

## *he Brain-injured Child*

THE OTHER CHILD. Richard S. Lewis with Alfred A. Strauss and Laura E. Lehtinen, Grune and Stratton, $2.50, 106 pages.

The subject of this little book is the brain-ured child. Further, he is a special type of ain-injured child, one whose injury has not sulted in physical crippling, as is the case th the cerebral palsied youngster, but has stead disabled to some degree the higher ought processes. Thus, the child's percep-n and concept formation are faulty, so that e world he sees about him is quite different om that seen by the normal child. Para-xically, the brain-injured child may have an erage I. Q. The aberrations in his thought ocesses may show in slow learning, lan-iage difficulty, emotional instability and be-avior problems. Such a child needs special nderstanding and special handling. Because terature concerning this type of youngster so limited and specialized resources for elping him are almost non-existent, the uthors have designed this book to help the arents of such children cope with them nore adequately.

The book is written in language readily un-erstood by the lay person, with a minimum f technical terms. It describes in general erms the nature of the injury, its symptoms, uggestions as to managing the child in the ome, and his education.

One of the authors has had experience with brain-injured child in his own family; the ther two are professional people engaged n rehabilitation of such children. Their nowledgeable and sympathetic treatment of he subject will assist the parents of brain-njured children to understand and accept the hallenge which confronts them.

RODERICK DANIELS
Stoughton, Wis.

## *How Faith Helps*

FAITH FOR PERSONAL CRISES. Carl Michalson, Scribner's, $3.50, 179 pages.

Since the average pastor's training has been limited to the usual course of three years, most find themselves unable to deal with the many needs of their people in the area of personal counselling at times of emotional conflict. Therefore a great deal of such counselling is referred to professional men who are often outside the church and therefore without true spiritual equipment.

Most pastors therefore yearn for a better understanding of the needs of their people and a better insight into the ways of using the tremendous resources of their Christian faith in dealing with those in personal conflict.

This author seeks to bring these spiritual resources into direct application in the following situations: anxiety, guilt, doubt, vocation, marriage, suffering, and death. He frankly applies two questions to these situations, "What makes them crucial?" and "What does the Christian faith have to offer as guidance?"

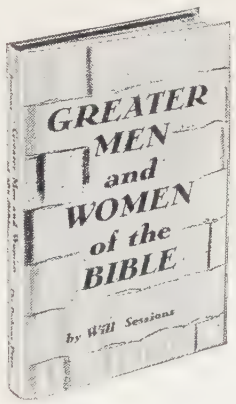
Pastors ought to find his book helpful.

HELEN PEDERSON
Rockford, Ill.

## *Great Personalities*

GREATER MEN AND WOMEN OF THE BIBLE. Will Sessions, Bethany Press, $3.50, 207 pages.

This book is a delightful study of the great characters which move across the pages of sacred history. I feel that the author has made an excellent selection of characters.




Each study is well arranged, with specific information as to the background of the person presented, such as parentage, place of activity, time, and the Scripture from which the material is taken. The presentations are short, to the point, and exceptionally well done. It makes very interesting reading, besides being informative. I am inclined, however, to wonder at some of the conclusions which the author draws in dealing with some of the personalities, and also some of the usually accepted truths which he discounts. However, these ideas send the reader scurrying to the Bible for further study.

This book will be a valuable and interesting one for the Bible student, the Sunday school teacher, the pastor, in fact, for anyone who is interested in knowing the great personalities of Biblical fame.

CARL O. PEDERSON
Seattle, Wash.

## *A Year's Prayers*

A PRAYER FOR EVERY DAY. John Lewis Sandlin, Revell, $1.95, 124 pages.

Here is a prayer book "for 365 days of the year." There is nothing unusual about that statement, but there is something unusual about the spiritual depth and insight into modern man's need for more satisfying communication with God in Christ.

The prayers include groupings for "Table Graces, Evening Prayers for Children, Prayers for Women, and Prayers for Men." The prayers for men reveal a close relationship with a man's approach to God. These six prayers for men will be used as the basis for our spring "Silent Retreat" by the men of our church this year.

NORMAN G. ANDERSON
St. Paul, Minn.

## *Witnessing Know-how*

CHRISTIAN WORKER'S HANDBOOK. Dorothy M. Strauss, W. A. Wilde Co., $2.00, 123 pages.

For the beginner in Christian service. This book offers practical suggestions that should be helpful.

The author begins with the basic consideration of Christian service; that is, the need to know one's personal relationship to the Christ whom one serves and to know as well the power of the Word of God and prayer in daily life. Following are chapters on giving a personal testimony, witnessing through tract distribution, house to house visitation, and hospital visitation. I believe the author's advice to servants in these areas of witnessing is basically good. The final chapters on simple story telling and game leadership give wholesome direction.

MRS. OSCAR BRANSTAD
Forest City, Ia.

## *How to Pray*

REALITY AND PRAYER. John B. Magee, Harpers, $3.50, 214 pages.

"No reader should delude himself by supposing that this is merely another of the thousand books on prayer. This book is different," writes Leslie D. Weatherhead in the Foreword to this excellent book.

The author believes that the practice of prayer can truly enrich one's life and release forces which will counteract the chaotic forces already let loose in our lives.

In a day when most people are existing on starvation rations, this book will awaken new insights into our basic need.

PATRICIA ANDERSON
Rockford, Ill.

# For the Family Altar

J. R. Hestes

**Toward the Fifth Sunday After Trinity**

The Lesson: Acts 26:1-18 • The Gospel: Matthew 16:13-19

## Monday, June 30

### THE FAMILY TIE

Read Ruth 1:16

*But Ruth said, "Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge."*

Immediately one comes to love Ruth for her words to Naomi. They reflect the lovely heart and mind of a woman devoted to family. Tragedy has come to take from the family relationship three men: her own husband, Orpha's husband, and the husband of Naomi, her mother-in-law. New steps to take up a new life are under way. Naomi expects to say farewell to Ruth, whom she has learned to love. But Ruth is of another mind. She will hold to the tie of the relationship she has known.

*We thank You, loving Father, for the bonds of love that are formed within the structure of the families of man. For the desire to share both joy and sorrow, and to keep alive the expression of dependence upon one another. May every example of human devotion lead us to see anew Your constant faithfulness to the children of men. In Jesus' Name. Amen.*

+

## Tuesday, July 1

### OF A MIND

Read Ruth 1:18

*And when Naomi saw that she was determined to go with her, she said no more.*

Ruth had a shining determination to go with Naomi to the land of Judah. Her mind was fully made up. There was nothing strong-willed about it; there was no stubbornness, no scene. Just a quiet determination born of a mind set on a course of action. This is to Ruth's credit. It reflects a true maturity in a woman of character and high principle. In it also is seen the hand of God Who was looking down the ages, to the time He would send forth His Son, born of a woman. Out of every good purpose comes the good that God intends.

*O God, You have spoken of the importance of the set of the mind. Those who are of no mind are of no purpose. Those who hold to God-given purposes truly have the mind set on the noble, the worthy and the lasting. For gracing earth with the presence of God-fearing womankind, we thank You, heavenly Father. Keep them constant in their Christian determination, we pray. Amen.*

+

## Wednesday, July 2

### TO BEAUTY, GODLINESS

Read Ruth 1:16

*"Your people shall be my people, your God my God."*

The height of the character of R was her godliness. Many qualities se to make her a lovely woman; her devo to family, her stable mind. The be of her life, her heart and soul, both c from and reflected her piety. Not alw had she known God. She was from am the Moabites who served heathen g But when she married into Naomi's fa ly, she was introduced to the wor of the revealed God of Abraham. In C she found the answer to her inmost ne and having found it, determined to h her faith in him.

*Truly, every woman, every mot who has faith in You, may be ca one of your handmaidens on earth, Lord. For these are the mothers of c dren who serve You when they lead t little ones to You. While they wash make clean little hands and faces, t also bring them to know Him who ma them clean through and through. Am*

+

## Thursday, July 3

### AT HOME WITH WORK

Read Ruth 2:7

*She said, "Pray, let me glean and gather among the sheaves after the reapers."*

We think no less of Ruth, but more, for the fact that she was completely at home with work. Industriousness was another facet in the beauty of her character. More dreadful to her than spoiled hands were wasted hours; unspeakable to her thinking would be idleness or worse, busybodying. She gleaned in the fields of Boaz and was rewarded richly. She was no slave who knew nothing but labor. She was a woman endowed with a sense of purpose. In the balance of her existence rested evenly all that gained favor for her in the eyes of God and man.

*Bless the good hands of womankind, O Lord. Hands that know gentleness in tending the small and comforting the hurt. Hands that do the chores of the household and sometimes assist in the heavy work of the fields. Give good balance to the days of all, that in them there shall be work and rest and play, the better to serve You. Amen.*

## Friday, July 4

### FAR ABOVE RUBIES

Read Ruth 3:11

*"For all my fellow townsmen know that you are a woman of worth."*

The finest tribute Boaz could pay to Ruth, this stranger who came to glean in his fields, was that she was a woman of spotless name. She was a woman of worth. True, Boaz had romantic feelings toward her, and by the Old Testament law, he was, as among the next of kin, expected to take her in marriage because her husband was dead. She had indeed found favor in his sight, but the tribute he gave to her was seconded by all who knew her. Fortunate is the woman who has the respect and the admiration of all she has met. Her worth is far above rubies.

*We thank You dear God, for every Christian woman whose loveliness, warmth, devotion, and tenderness are dedicated to You, and set free to soften the harshness of life, to make glow the hearth, to make pleasant the table, to temper the world of men. Keeping close to You, may they ever keep themselves in good repute. In Jesus' Name. Amen.*

## Saturday, July 5

### USED OF GOD

Read Ruth 4:11-12

*"May the Lord make the woman . like Rachel and Leah, who together bu up the house of Israel."*

When Boaz took Ruth as his wi the people expressed this fine wish. A it was full of hope, for Ruth, by h fine faith and character, would serve upbuild. Not known either to them or her, of course, was that her son would the grandfather of David, of whose li some day the Savior of the world wou be born. Thus Ruth would be remer bered. Useful to God are all sincere peo of faith.

*Make impressively known to us, o heavenly Father, that the good work sanctified womankind is never complete Its influence goes on and on, passed dou from generation to generation. Call to o remembrance the faith of those who in parted to us the truths of Your Wor Instilled in us, may it be kept alive ar strong to do its work in us, for us, ar through us, to Your honor and glor In the Name of Christ. Amen.*

## eo-Theological Year?

Enthusiasm for an interfaith "In-national Geo-Theological Year" to plore the spiritual nature of the uni-se is reported by the president of National Council of Churches.

Dr. Edwin T. Dahlberg, St. Louis, o., suggested the possibility of such ear in the May issue of the *National uncil Outlook* publication of the Na-nal Council of Churches.

In Minneapolis for the meeting of e Council's General Board, Dr. Dahl-rg said he had offered the proposal a "trial balloon." He has since re-ived many letters responding "very provingly of the idea," he reported.

Dr. Dahlberg said his proposal was ompted by the fact that scientists e now having an "International Geo-ysical Year" in which various aspects the physical nature of the universe e being studied.

In an "International Geo-Theologi-l Year" there could be "a free ex-ange of thought about the nature of od and the relation of the human soul the cosmic order," he suggested. Par-cipants in such a year would include ot only the best thinkers in Judaism, atholicism, and Protestantism, but of l faiths, non-Christian as well as hristian.

He urged that the best nuclear scien-sts and the ablest philosophers and eologians be invited to participate.

## nited Presbyterians Act

The new United Presbyterian Church the USA, formed in Pittsburgh this onth, took action on several matters hen it met for its first general as-mbly immediately after the merger nvention.

The new 3,000,000-member Church rmed from the former Presbyterian hurch USA and the United Presby-rian Church made the following de-sions:

• Voted to have no Board of Foreign ission but to set up instead a "Com-ission on Ecumenical Mission and Relations." Former missionary efforts will be integrated into this new commission.

• Approved a $10,000,000 Church Extension program to finance church construction in rapidly growing areas of the country. Plans call for giving assistance in the building of at least 100 new churches a year.

• Voted to continue for another year a special 14-member committee on the relationship of Christian faith to health. The committee set up last year is composed of theologians, medical men, psychiatrists, parish ministers, and chaplains.

• Called for a renewed study by all of its members of the Biblical basis of the doctrine of Christ and for witness by church members to this doctrine.

• Approved a long-range, nation-wide program of evangelism. The aim of the program is to make each congregation "a witnessing fellowship aware of the mission of the Church."

• Heard a report from the Council on Theological Education asking for a $15 million expansion program for the new denominations seminaries, and an annual increase of more than $1 million for seminary faculty salaries.

• Approved a report which urges local churches to invite Negroes into all-white neighborhoods in order to help parishes become integrated.

## Japanese Elect President

The Rev. Rokuro Yamauchi of Tokyo was elected president of the Evangelical Lutheran Church in Japan at its 35th annual convention.

Formerly vice president, Mr. Yamauchi succeeds Dr. Chitose Kishi, who is president of the Lutheran Theological Seminary in Tokyo.

—RNS Photo

MERGER HANDSHAKE—This handshake in the rain marked the formation of the United Presbyterian Church in the USA, a new denomination of more than three million members. Clasping hands in the center are the retiring moderators of the two churches participating in the union. They are Dr. Harold R. Martin of Bloomington, Ill., Presbyterian Church in the USA (left); and Dr. Robert N. Montgomery of New Concord, Ohio, United Presbyterian Church of North America.

GOVERNOR INVITED—Governor Orville Freeman of Minnesota, left, listens as Dr. Johannes Riedel, associate professor of music at the University of Minnesota, describes some of the events taking place this month at the first annual conference of the Lutheran Society for Worship, Music and the Arts. The conference met on the University's campus June 18-21. The governor, a Lutheran layman, is a member of the society.

## Communists Attack Children's Home

East German Communists have launched violent attacks against the management of an Evangelical children's home in Pomerania and church officials fear the campaign means forcible closing of the institution in the near future.

The drive came only two weeks after the Red regime in the region forced the Roman Catholic management of St. Joseph's home at Stralsund to turn over its 60 children to a state-run institution.

The Catholic home's license was revoked and the teaching permits of the nuns were cancelled because they allegedly failed to follow the socialist educational system.

Sponsored by the Socialist Unity (Communist) Party, the latest campaign includes "resolutions" and press reports telling of "outrageous and scandalous conditions" in the Evangelical home located at Greifswald.

The home was accused of fostering "most cruel educational methods," and its manager was charged with once having dipped a boy into a boiler full of hot water as a punishment.

Singled out as a special campaign target was Dean Kusch of Greifswald, the home's curator. He was charged with failing in his supervisory duties. The Communist press reports said that "nothing else could be expected of this man who at the recent Synod of the Evangelical Church in Germany (EKID) had kept silent on the atomic armament of West Germany."

The Communists also warned that the "inhuman and Fascist practices of the Evangelical home management will no longer be tolerated by the population" and urged Red authorities to take necessary action.

## LWA Receipts Ahead

Lutheran World Action receipts neared the million-dollar mark in the first five months of this year's campaign for $3,710,000, it was reported by the Rev. Rollin Shaffer, assistant director of the annual appeal conducted by the National Lutheran Council for emergency activities at home and abroad.

Mr. Shaffer said that contributions from the eight church bodies participating in the NLC amounted to $956,040 as of May 31. This was 26 per cent of the goal and five per cent higher than receipts for the corresponding period last year.

## Churchmen's Seminar Planned

Lutherans from five different sy in Minnesota and North Dakota planning a Churchmen's semina be held on the campus of Concc College, Moorhead, Minn., Aug. 1

Leaders for the seminar, whic designed for both laymen and pas are the following: Dr. Otto A. C man, pastor of Grace Lutheran Chu River Forest, Ill., will lecture on " Theology of Evangelism and Stew ship." Dr. Gerhard E. Frost, profe at Luther Theological Seminary, lecture on "Great Christian Word the Light of Scripture." Mr. Sam wins, treasurer of the Board of A ican Missions of the Augustana Chu will lecture on "The Responsible C gregation."

Registration for the conference begin on Sunday afternoon and be followed by a dinner meeting which an address will be given by J. L. Knutson, president of Concor College. The Rev. Lars M. Larsen, tor of Our Savior's Church, Moorhe is chairman of the conference.

## NCC Adopts "Faith and Order" Office

The National Council of Churc has decided to set up an office of di tor of Faith and Order studies.

Its institution was authorized by council's General Board meeting Minneapolis after Dr. Franklin Cl Fry, New York, who presented plan, said it would supply the Natio Council with a factor it has miss theology.

The director of the Faith and Or office, who probably will be appoint late this year, will carry out the reco mendations of the study conference "The Nature of the Unity We See in Oberlin, O., last September. He w keep the National Council's consti ency informed of faith and order velopments in the World Council Churches.

Among the studies which the n office will undertake, as recommend by the Oberlin conference, is one the theological ("ecclesiological") s nificance of local, state, and natio councils of Churches. Another is a stu of the whole area of church order a organization.

CONVENTION ISSUES

**s this issue of Lutheran Herald reaches readers three conventions of the Evan- cal Lutheran Church are in progress or e just been completed. Complete cover- of the Brotherhood, Women's Mission- Federation and Church conventions will found in the next two issues.**

## e LDR's Con-Treat

Thirty years of history will be com- morated this year as delegates from al Lutheran Daughters of the Refor- tion groups from all districts of the C meet on the campus of St. Olaf llege, Northfield, Minn. June 30- y 6.

The LDR's biennial "Con-Treat" ll feature messages by guest speak- at evening sessions, a morning Bi- study, and midday discussion oups on various topics. There will o be a "mission variety hour" each y with speakers and films presented.

Speakers at evening sessions include r. F. A. Schiotz, president of the C; Miss Lily Gyldenvand of Min- apolis, a former national president the LDR; Mrs. Irving Stangland, a orth Dakota pastor's wife; Dr. Con- d Thompson, director of the ELC's vision of evangelism; Mrs. Erling cobson of Chula Vista, Calif., a for- er LDR president; and Dr. Dorothy aas, executive secretary of women's ork of the American Lutheran hurch. Dr. Gerhard Frost of Luther minary will lead morning Bible study ssions, and Dr. George Aus of Luther Seminary will preach at the concluding Sunday worship service.

On Saturday, July 5, the delegates will travel by bus to St. Paul for the dedication of the "LDR House," a home for single women missionaries on furlough. The building, a former apartment house, has nine apartments housing 15 girls. Dr. Rolf Syrdal, executive secretary of the ELC's Foreign Mission Board, will perform the dedicatory rites.

## Colleges

### Huxley, Iowa, on Top

The village of Huxley is just a pin point in the center of Iowa, but two graduating seniors at St. Olaf College are proud of their home town—and the farming community is proud of them.

A village inventory includes 422 people, a feed mill, four gas stations, a drug store, hardware store, insurance office, implement shop, lumber yard, and two grocery stores.

It also claims DeWayne Wee and Oliver Stoutland, a pair of 21-year-old seniors who graduated summa cum laude from St. Olaf College on June 8. As far as school officials can recall, this is the first time in its 83-year-history that top commencement honors went to two students from the same home town. Summa cum laude graduates need at least 2.8 points in a 3 point grading system throughout their college careers.

EW EDUCATIONAL UNIT—Bethel Church, Brush Prairie, Wash., recently dedicated is new educational unit which joins the church to the remodeled parish hall. Dr. H. Foss, president of the Pacific District, conducted dedicatory rites and preached at orning worship services. Pastors of the Columbia circuit assisted at the dedication. The v. O. K. Blomlie is pastor of the Brush Prairie parish.

AUGIE DEBATERS—Paul Rogness, left, and Bob Berdahl, Augustana College's top men's debate team, look at one of the trophies which Augie debaters have won this year. The pair was rated the "team of the year" at the Rocky Mountain invitational meet in Denver on the basis of their records the past three years. They also won honors at several other meets.

### Honorary Degrees Granted

Four Midwest men, including three educators and a pastor, received honorary doctorate degrees at St. Olaf College commencement exercises this year. They are the Rev. Myron C. Austinson, president of the Eastern District of The Evangelical Lutheran Church; Dr. Owen H. Wangensteen of the University of Minnesota Medical School; Dr. Einar Haugen of the Scandinavian department at the University of Wisconsin; and Dr. Clarence Berdahl, political science professor at the University of Illinois.

### Librarian Moves

Mrs. Ardis Koto, who for 13½ years has been librarian at Waldorf College, has accepted a position as librarian for Long Beach State College, Long Beach, Calif.

Mrs. Koto has received much recognition for her work at Waldorf College, where she re-catalogued the entire book collection and moved the library to more adequate quarters. Her work in building up the library was helpful in obtaining accreditation of the college by the North Central Association of Colleges and Secondary Schools in 1948.

# Wisconsin Tornado

Story by
James S. Kerr

ELC Photo
James Ryb

Gordon Gilberts (right) shows Pastor Moe where he and his wife hid in the basement of their store during the tornado.

The hands of the electric clock in the basement of Co Lutheran Church (ELC) were stilled at 7:06—mark the precise moment of the catastrophe which struck west central Wisconsin town of 1,000.

The tornado which swept through the town of Co on June 4 had left a mass of twisted destruction, tang trees, dozens dead and scores injured, and the mute ha of the clock—to remind the citizens of its fateful pass

In the basement of Colfax Lutheran (850 bapti members), Pastor Sigurd M. Moe surveyed the grow dinner crowd. Behind the counter dozens of busy wor cooked and served tremendous qua ties of food to a never-ending line National Guardsmen, Red Cross w ers and nurses, young Leaguers on clean-up crew, and volunteers from over the state of Wisconsin.

Pastor Moe talked to these bla shocked faces, some of them still believing the tragedy. Others had gun to grasp the size and scope of devastation. Few knew which way turn next.

Volunteers, food, and clothing flo in from churches and individuals over the state. Pastor Arnold E. Ol came to offer the services of the wor of Christ Lutheran in Menomonie work the kitchens through the nig Men's clubs from Our Savior's at S Creek (K. S. Michelsen, pastor) a First Lutheran at New Richm (John M. Donhowe, pastor) arri with equipment and were busy clear streets.

On the west side of the Red Ce River, where two twisters had co together, was the gutted basement Bethany Lutheran Church (Luther Brethren). One whole wall lay h dreds of feet away in an open fie Cement blocks, ripped from their ment foundation, were scattered w the pews on what had been the fr lawn. The Sunday school rooms, op to the clear blue June sky, were a cl ter of chairs, books and rubble.

On the pass-through counter to wh had been the kitchen, sat a solit drinking glass—unchipped.

A bent flagpole, displaced gravestones, broken windows at Running Valley Church (LFC).

Below: This basement is all that remains of Bethany Church (Lutheran Brethren).

few miles from town, Running ley Lutheran Church (LFC) was pped of its 95-year-old stained glass dows. A large portion of the roof sheared away; above the altar an painting of Christ was imbedded h glass and refuse. The pews had n pushed by the giant hand of the id into neat angular rows against wall. In the cemetery beside the rch, gravestones were tumbled and t hundreds of feet from their origi- positions, a steel flagpole bent ible—pointed to the up-rooted trees.

North Running Valley Lutheran LC), W. W. Korsrud, pastor, had ed better. Here two stained glass ndows were smashed and the altar th was ripped to shreds and im- dded in the walls.

The toll of dead was steadily mount- g. From the Colfax Lutheran con- egation alone, eight were dead and ore than thirty were hospitalized, zens had lost their homes and farms.

How does a pastor begin? Visiting, unseling, and comforting, Pastor Moe id gone without sleep for uncounted urs.

The evening before the storm he id baptized the daughter of Erling unn. Lunn was now dead. His fami- lay in critical condition in the hos- ospital. Lunn's sister-in-law was also ead, a victim of the vicious tornado.

Gordon Gilberts pointed out to the astor the hiding place that he and Irs. Gilberts had found seconds before neir store had been torn from above heir heads. "The chimney went first, hen everything," he said. "A quarter f a mile away they found parts of ny 1200 lb. meat case. It was a miracle ve came out alive. The gas pumps vere ripped out, yet nowhere in town vas there a fire."

The pastor moved on. Mr. and Mrs. D. Linberg had been sitting on their ront porch when the storm had come. They found refuge in the cellar. The nouse and all it contained was a total loss. Next door, the house of another congregation member, Philip Felland, was also a total ruin.

At the Dressler home, the family pointed out the cellar where they had hid. From a block away cabinets, lamps and a davenport had been blown in on top of them as their house had been lifted from its foundation. On the roof of the remaining portion of the house, was the bedroom floor from across the street. Wedged between their cars was a piano which had come from down the street.

Ione Dressler, a 15-year-old high school freshman, was to have been confirmed the following Sunday.

But there was no confirmation that Sunday. Instead there were weary-eyed women feeding thousands of shocked workers. There were food and clothing to give out. And the dead to bury.

About 15 miles away, where the storm had swept across the highway, stood the splintered wreckage of Tramway Evangelical Lutheran Church. Hardly a board would be salvaged.

Back at the relief center in Colfax Lutheran, Pastor Moe again pointed to the busy workers everywhere. "They'll come back," he said. "It'll take time to recover. An experience like this calls on every spiritual quality a person has."

Forty-eight hours after the blast, the clock's hands still stood silent at the fateful hour. But the people of Colfax were beginning to find themselves. Instead of making plans for the next minute or hour, they were talking in terms of next week or next month. Many of the streets had been cleared, workmen with bulldozers and chain saws worked everywhere. Hammers pounded on new roofs, and long processions of trucks hauled away the ruin.

The scars will remain a long time, but already the people are making certain that this town will live again.

The basement of Colfax Lutheran Church became headquarters for feeding relief workers and victims of the disaster. Men and women from churches in neighboring towns pitched in to help.

Pastor Moe visits with parishioners in front of their homes, two of the hardest hit by the tornado.

RURAL CHURCH REMODELED—Dr. V. T. Jordahl, president of the South Central district, recently dedicated this remodeled First Church in Conroy, Ia. New features include a complete basement, new heating and interior furnishings, and new entrance. Former pastors W. E. Carlson and Arthur M. Olson and Story City circuit pastors assisted in the dedication. The Rev. J. T. Jacobson is pastor.

## Obituaries

**Mrs. Ingv. Hustvedt,** daughter of the pioneer missionary K. Skaar, and wife of the Rev. Ingv. Hustvedt, died at her home in Minneapolis March 22. Funeral services were at Bethlehem Church March 26. She was born in Norway March 1, 1879, and came to the United States with her parents in early infancy. In 1904 she was married to Pastor Hustvedt. Surviving are her husband and one son.

**Mrs. Margrethe Langehough,** widow of the late Rev. A. O. Langehough, died at Seattle, Wash., on April 28 at the age of 90 years. In 1894 she was married to Pastor Langehough. She served with her husband at parishes in Mabel, Minn. (1894-1905); Montevideo, Minn. (1905-1911); and Eleva, Wis. (1911-1924). Since that time she has lived in Minneapolis, Northfield, and Lyle, Minn., and Seattle, Wash. Survivors include her sons, the Rev. O. M. Langehough of Chicago, Ill., and the Rev. O. A. Langehough of Vancouver, Wash. Funeral services were held on May 1 at Mabel Lutheran Church, with the Rev. Percy Larson in charge. Burial was in the Lutheran cemetery at Mabel.


IMPORTANT NOTICE!

PLEASE . . . Include your city postal zone number in your address when writing us about

- your present subscription
- renewing your subscription
- ordering new subscriptions
- questions concerning any of the Augsburg publications.

If you live in a zoned city, use your zone number—at all times.
We have promised the Post Office Department that we will co-operate with them to help achieve the most efficient means possible of delivering your magazines to you.
In order that me may co-operate with the Post Office Department in this endeavor we must include the zone number for each subscriber's address in zoned cities.

AUGSBURG PUBLISHING HOUSE
426 S. 5th St.
Minneapolis 15, Minnesota


**Mrs. Hannah J. Larsgaard,** widow of the late Rev. Anders Larsgaard, died at Santa Monica, Calif., April 25 at the age of 80 years. She was born in Willmar, Minn., May 23, 1878. Her husband died in 1931, and she has been living in Stanwood, Wash. since 1939. Funeral services were held at Our Saviour's Church, Stanwood, on May 1 with the Rev. Carl Lucky officiating. Survivors include three daughters and two sons. The Rev. Rudolph Estrem of Fargo, N. Dak. is a brother.

**Mrs. Anna Ramberg,** widow of the Rev. O. K. Ramberg, died in Minneapolis on May 8 at the age of 92 years. Mrs. Ramberg was the daughter of the Rev. and Mrs. C. F. Magelssen and was born in Luther Valley, Wis. on July 18, 1865. She was married to Pastor Ramberg in 1890. They served parishes at Iola, Wis.; Salt Lake City, Utah; Chicago, Ill.; Whitehall, Wis.; West Prairie, Wis. and Gully, Minn. Pastor Ramberg died in 1924. Survivors include four sons and one daughter. Funeral services and burial were in Orfordville, Wis., where Mrs. Ramberg lived as a young girl.

### Changes of Address for ELC Pastors

Conrad M. Aamodt, 20-2 Chome, Tokiwadai, Itabashi-ku, Tokyo, Japan, 6-9-58
V. O. Aaker, Flatdal, Telemarken, Norway, 6-9-58
R. E. Aaseng, 1497 Branston St., St. Paul 8, Minn., 6-13-58
Luther S. Borgen, 320 Prairie St., Stoughton, Wis., 6-2-58
Wendell W. Frerichs, 523 Lake Ave., Worthington, Minn., 5-29-58
E. A. Fretheim, 5215 Bloomington Ave., Minneapolis 17, Minn., 5-18-58
Arndt L. Halvorson, 2360 Como Ave., St. Paul, Minn., 6-1-58
Paul H. Hanson, LeRoy, Minn., 6-15-58
Lars Ingulsrud, 10 Lincoln Lane, Northfield, Minn., 6-1-58
Maynard Larson, c/o First Lutheran Chu... Minot, N. Dak., 6-8-58
C. B. Runsvold, Camp Nidaros, Richw... Minn., 5-27-58
L. F. Scheie, 4850 Oakland Ave., Mi... apolis, Minn., 6-15-58
E. O. Ulring, Windom, Minn., 6-3-58

### Newly Ordained Pastors

Paul T. Gabrielsen, Route 1, Frankw... Wis., 6-1-58
Raymond Poppe, Northwood, N. D... 6-6-58
Orville J. Sunde, Kloten, N. Dak., 7-1...
Ernest T. Thompson, Route 3, Roth... Minn., 6-1-58

## Announcements

**Wanted**—Secretary for Plymouth Christ... Youth Center, Minneapolis. Call or write ... Plymouth Ave., N., Minneapolis 11, Min...

**Two openings** available for rugged ca... expeditions (groups of 6-8 boys plus ad... advisor) at the end of Gunflint Trail. Da... July 23-Aug. 1 and Aug. 16-25. Write Pas... Ham Muus, Plymouth Youth Center Wilc... ness Canoe Base, Seagull Lake, Grand Mar... Minn.

**WMF Bible Camp** of Warren and TH... River Falls Cts. will be held July 15--17... Wabanica Bible Camp on Lake of the Woo... near Baudette. Speaker: Missionary Cl... Jones of China and Formosa.

**Preaching Mission** will be held at Newa... Ill., July 6-10, by the Rev. Oscar Engebretse... Pastor of the church is the Rev. Benj. Ostre...


*Each Sunday listen to*

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church. Sundays at 4:30 p.m. on KSOO and KWLC; 5:30 p.m. on KAIM; 6:30 p.m. on WJMC and KTRF; 7:30 p.m. on WLS; 6:45 p.m. on KFBK; 9:30 p.m. on WNAX and KTW; 9:45 p.m. on KSPR; 10:30 p.m. on WCCO; and short-wave over HCJB (Meter Bands 16-19-25-31-49). Clip this now as a listening reminder!

EVANGELISM CONFERENCES
FOR 1959

anuary 28-February 1 Los Angeles
anuary 21-25 Madison

## rish Conservation Service

e merits of the propositions advertised w have not been investigated and the h Conservation Service assumes no re- sibility in the matter. Send your ads communications to: The Parish Conser- on Service of The ELC, 422 South Fifth et, Minneapolis 15, Minnesota. (Refer d number when inquiring.)

### FOR SALE

**ms**

)0-acre farm in Cent. Minn. 8 miles n good county seat town with Lutheran ch. 3 bedroom house; barn with 23 chions and drinking cups; silo and other s. $60 per acre. Terms can be arranged. 568-1A

**mes**

bedroom, modern home in N Wis. Beau- l lake frontage. Dble garage. Oil heat. ge living room, fireplace up and down; is up and down. In city limits. 568-2B

**siness**

Safe in Cent. Minn. Strong Protestant com- nity. Good business. Forced to sell due to lth. 568-3C

### FOR RENT

Employed girl desires 2 roommates to share . in S. Mpls by July 1. 568-4B

### POSITIONS WANTED

Augustana graduate with 1 yr experience ires vocal teaching position in Ia. or S nn. 568-5D

Registered X-ray technician, 21, with 1 yr lege, desires position in clinic or hospital, eferably in midwest or western state. Avail- le immediately. 568-6D

Lutheran couple wants husband-wife com- nation job in hospital or institution of any nd or church. Wife x-ray technician and actical nurse. Husband experienced in main- nance work, office work, sign painting. 568-7E

Young ex-serviceman with 3 yrs successful p. wishes position as manager or assistant anager in grain elevator in N. Dak. or ont. Good references. 568-8E

### HELP WANTED

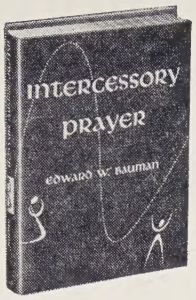
Married man for work on farm. Livestock nd general farming. Separate set of bldgs utheran Community. 568-9G

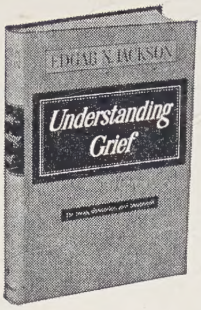
Youth Director and Religious Education irector, full time man or woman in Luther- n church in Chicago suburb. Must have in- rest in young people and initiative, prefer- ly Lutheran background. Exp. desirable t not essential. 568-10G

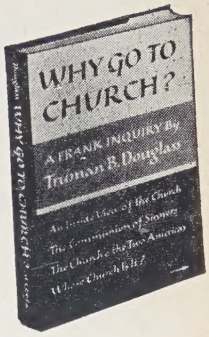
Large church (Lutheran) in NE Minn. y needs full time Youth Director. Assistance administrative dept. of church would be rt of work. 568-11G

Wanted, refrigeration and electrical service pair man in NC Iowa city of 6000. Good ening with established owner. 568-12G


# Suggested Titles for Your 'Reading With a Purpose'



## INTERCESSORY PRAYER

BY EDWARD W. BAUMAN

A book for those who wish to pray for others with power, love, and understanding. Discusses the problems and common objections to intercessory prayer, and tells, in plain language, how to develop the habit of intercessory prayer in one's own life. $2.00
Code 31-3227

## WHY GO TO CHURCH?

BY TRUMAN B. DOUGLASS

This book is directed to those who feel it is not smart to go to church, and those nominal church attenders who are really strangers to their own church. Dr. Douglass helps them see the glory and excitement of the church in a new light. $2.00
Code 31-8067

## UNDERSTANDING GRIEF

BY EDGAR N. JACKSON

A psychological study of grief—what it is and how to deal with it. This book will greatly aid the minister and counselor in helping grief-stricken persons to face grief safely, realistically, and creatively. Many examples and case histories give the book a practical down-to-earth tone. $3.50
Code 31-7720

## DID MAN JUST HAPPEN?

BY W. A. GRISWELL

A book of fact-packed chapters including such discussions as God or Gorilla?; The Witness of Biology; The Story Told by Embryology; The Record of the Rocks. Much interesting information is presented here for reaching the doubter. $2.00
Code 31-1688

## NO ESCAPE FROM LIFE

BY JOHN SUTHERLAND BONNELL

One of America's most beloved religious counselors reveals how he "helps people to help themselves." He tackles anxiety, alcoholism, suicide, sickness, fear, and many more, showing the principles of religion and common sense psychotherapy which can lead people back into a more satisfying life. $3.75
Code 31-4622

## THE GIFT OF CONVERSION

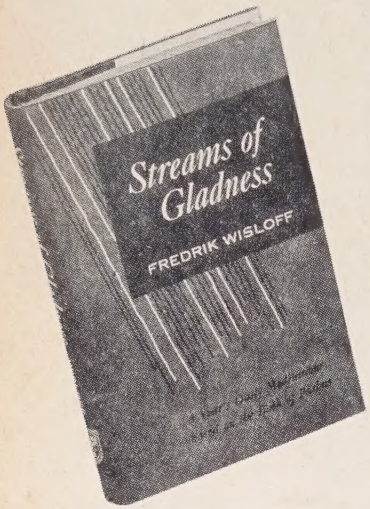
BY ERIK ROUTLEY

Conversion need not follow the classic patterns set by men like Paul, Luther, and Wesley. Every conversion is a unique gift from God, and an individual experience. From this point of view, the author interprets the meaning of conversion, as it relates to Christ's life, death, and resurrection—to law and grace. $2.50
Code 31-2287

**Augsburg Publishing House, Minneapolis 15, Minnesota**

A JUL 59
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

# Daily Devotions from the Psalms.




# Streams of Gladness

by Fredrik Wisloff
translated by Bernhard H. J. Habel

**$3.00**
cloth, 207 pages
4½x7 inches
Code 14-559

representative selection

Daily devotions from the Psalms—God's Song Book of the Ages!

In each meditation, the author develops a single thought from one of the Psalms. His deep understanding of the Christian life gives these meditations a richness that echoes the many moods and shadings of the Psalter itself.

The author is a native of Norway. His books have been translated into Swedish, Danish, Finnish, English, and Chinese.

## JUNE 24

**Iniquities prevail against me: as for our transgressions, thou shalt purge them away (65:3)**

Why is it that God often forgives our iniquities only when they have become too heavy for us?

Because only then will we cry to God for grace. Not everyone feels sin as a heavy burden. Some love sin and desire to live in it. As long as that condition prevails, no forgiveness can be had.

But when the Spirit enters the heart, sin appears in a different light. One begins to detest it, and tries to get away from it. Then the discovery is made that sin has gained a great power, and one cannot set himself free. The guilt and accusation are heavy burdens. The sinner is driven to Christ. And then he experiences salvation. "Iniquities prevail against me: as for transgressions, thou shalt purge them away."

God be praised for the forgiveness of sins!

---

ORDER BLANK

Please send:

_____ copies of STREAMS OF GLADNESS @ $3.00

I enclose $_____ Charge my account ☐

Name_____

Address_____

_____

(Please include 5c on the dollar for postage)

**AUGSBURG PUBLISHING HOUS**
Minneapolis 15, Minn.